General Note Book No. IX

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U.S.A.

If lost, please return.

Begun Oct 4, 1928
at Santiniketan.

Sea prompted

Each pamphlet, 1 published, to go to

Gandhi, Andrews, Tagore, Slobin, K.S., B. Purnell, Jawaharlal, Hoyt-Jones, Kazzaglis, Greenleaf, Wolf, Halpin, Humphrey, J.C. Bose, Soddy, Edmund Holmes, Will Field, Dame Wehden, De Sand, Cajori, C. Cate, Manomohan Bahn, Sanders Sol, Sewis, John Dewey, Polovtoff, Engl Headmasters Assoc, Bob Rivers, Hebrew Kindergarten, Mrs. Morris (Bombay), Mrs Archibald Swabbin, Gujarati friend of K.S., Rajagopalachariar, Margaret Hamden (Walden School, Ny.)

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(over)

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Howard, Fisk, Talladega, Columbia
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Assoc of Assoc of Public School Science
teachers; Assoc of Headmasters of
Prep Schools; the Health Assoc —
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York House, Portugal St WC London

Acknd Sept 16. Consents to send out 43 copies of book & sent him 100 Rs for it

~~Oct 4~~ + From Laurence Binyon's "Painting in the Far East" (Edwin Arnold, London, 1913) pp 21-22

"An opposition between man and nature has been ingrained in Western thought. It is the achievements, the desires, the glory and the suffering of man that have held the central place in Western art; only very slowly and unwillingly has the man of the West taken trouble to consider the non-human life around him, and to understand it as a life lived for its own sake; for centuries he has but heeded it in so far as it opposed his will or ministered to his needs and appetites. But in China and Japan, as in India, we find no barrier set up between the life of man and the life of the rest of God's creatures. The continuity

of the universe, the perpetual stream of change through its matter, are accepted as things of nature, felt in the heart and not merely learnt as the conclusions of delving science. And these ways of thought are reflected in Eastern art. Not the glory of the naked human form, to Western art the noblest and most expressive of symbols; not the proud and conscious assertion of human personality; but instead of these, all thought that lead us out from ourselves into the universal life, hints of the infinite, whispers from secret sources, — mountains, waters, mists, flowering trees, whatever tells of powers and presences

nighties than ourselves: these are the themes dwelt upon, cherished and preserved."

p. 24. "Absorption in man as the centre of the world and loss of existence leads certainly to loss of that purity and quietness which an openness to the abiding presence of the non-human living world around us infuses into life, and which are so abundant and refreshing in the art we are about to consider (oriental art).

pp 151-2

"Wang An-shih, though no professional poet, has left a little poem, the sense of which is as follows: It is midnight; all is silent in the house; the water-clock has stopped. But I am unable to sleep because of the beauty of the trembling shapes of

the spring flowers, thrown by the moon upon the blind.

"In this little poem we get vividly opened the old Chinese feeling for the beauty of flowers. I know not where in European literature or art we shall find a parallel to this peculiar poignancy of impression, this ephemeral sensitiveness. It is not merely voluptuous eye-pleasure; it is not the feeling of Keats' lover who seeks new joy by gluttoning his senses

"Or the rainbow of the salt
hand-wave
Or on the wealth of globed
peonies,

Nor is it the sheer overpowering of

Arthur Waley says of Chinese painters

" Mountains and torrents were adored as symbols of escape, as emblems of a world unsullied by man's cleaning and tiring. It was not the plastic, the purely visual, side of landscape that inspired these painters, but rather the mood, the spiritual content of the scene. "

He goes on to say that the Chinese have retained their primitive contact with and concepts about animals. They consider animals just as important, as valuable, as interesting, as spiritual, as talented as men. Their attitude is just like that of small children in this respect. But they have no sentimental attitude toward animals.

Cf. to A. Waley,

It is the Chinese tendency to express in painting "not so much a plastic as a spiritual situation".

The bamboo is the symbol of gentility, refinement, culture and fastidious taste.

Re Oriental art see

Havell - "Indian Sculpture & Painting",
"Handbook of Indian Art"
"Ideals of Indian Art"
"Indian Architecture"

Arthur Waley - "Introduction to the Study of Chinese Painting"

Laurence Binyon - "Painting in the Far East"

K.S. Rajah was a jingoist of Rajputana, in Akbar's time. He said that realization of God can be attained only by heroes. To realise we must create a world for ourselves. Creation is done only by heroes. Unless you have created, you have not realised God, nor have you loved. The form of the creation does not matter. It may be a beautiful or joyful life, or a work of fine art, etc.

The infinite material of life is the clay of the potter. He will make endless forms. There is no end to all the forms. The pots will be broken. Others will come. Life + time revolves ceaselessly so that the forms may be created.

Each form each creative act is a way of saying "I am enamoured of God's world." Or the creation are like an infinite number of songs & tunes.

He said, in a very beautiful poem, that he did not need any Vedas or scriptures for the world was his scripture, a new beautiful illuminated page each day. Also in the heart of myself is another writing, God writing, ever fresh, in beautiful illuminated letters. Still a third scripture is mankind all about us. That is to be read & understood by putting out the light of our personal desires, egoisms & preoccupations, just as we see the full glory of the stars

only after the light of the sun is put out. The sun is never but really a false light.
We must read, yet how few do read in this wonderful scripture, open to all & not under any lock, & needing no possession or claim to make it mine.

He said too, that we are like drops of water uniting to make a stream, in search of God. But a stream of pebbles, where each retains its rigid form, will not flow & will not reach the ocean. ∴ We must keep soft & fluid, like drops, in order to unite with others & reach God. I.E. Avoid the rigidities of S.+t & keep to infinite

qualities. No means to turn to
separations. Unity. Of the
softness required to be born
again — the melting of the
sugar top.

In another poem, of which
Tagore is renowned, Rajah
says, "Give, Give, Give expression
Make ~~th~~ your dreams, ideals
true & visible in this world. Create.
Just as the forest & all its glories
may be nascent in a seed, yet
the seed does not show it &
doesn't give the thrill & joy
of the fully developed forest,
so an unrealized unexpressed
ideal is inadequate. Give,
give, Give expression! (Shakta)
(Shakta means word & also song)

Rajab says one prime test of greatness of a man is that the mean dogs, inferior men, bark and snarl at him. Unpleasant, but like barking of dogs, it may arouse us to realize that a great man has come, when otherwise we might fail to recognize him, or sleep on while he was here.

Re Rama. God as Absolute is quite beyond our reach or comprehension. Each person also has "parts" of his being that are infinite. We reach a person thru our relationship, thru a partial aspect of him. We symbolize that relationship by giving him a name. By that we can claim on him, by that or thru that he

is known to us & has his responsibilities.

So also with God. By giving him a name we can reach him, we can claim him he becomes real & effective & living to us. As value & absolute he has no meaning & contact with us, however valuable that absolute may be in itself.

So by saying the name, we come in contact with him & gain reality & a possibility of realization attaining healing.

Same also with mantras. Should be short, simple & of infinite connotation. Of X the word was god. Japa gets us into right frame of mind & atmosphere.

This is better than any esoteric stuff. This is Real

explanation.

The old man who was tired of life.

appears to read on foot of incident going in boat to be born.

The meeting of mystic which [illegible]

Report of Proceedings of East India Co in regard to Production of Cotton Wool in India. Printed by order of the East India Co., London, 1836.

p. 221. Extract letter from C. W. Trueott, Esq. Acting Resident at Etawah and Calpee, to the Board of Trade, Calcutta, dated the 20th June 1831 [Detailing the result of his experiments with the Indian gin churkha, as compared with the American saw gin.

... "The saw gin does not separate the cotton from the seed so effectually as either of the churkas. The Statement No 2 shows that it leaves 66 per cent of seed, whilst the single handled churkha leaves only 61⅔, and the double-handled 61⅓ per cent. ... In the (i.e. the churka got more cotton off the seed)

some letter it is reported that the saw gin has been found to injure the staple so that Indian spinners dislike it & yet the planters from the extreme tenaciousness of having their crop cleaned with rollers, prefer to submit it to the deteriorating action of the saw-gin by which its quality is so greatly injured, that it does not bring so much in the English market by three-pence per pound as it would otherwise if the cotton was separated from the seed by the cylinder or roller gin.

p. 296. Extract from Letter from Charles Swal Esq to E H Townsend Esq, Acting Secretary to Government at Bombay, dated Dapoorie the 4th Decem

ber 1855" - describing the foot & roller chanka gins) - - - " A machine easily made and repaired, and capable of being worked in the open air, for continued exposure to the sun is required to preserve the seed of a proper degree of elasticity to prevent its being crushed."

From The Cotton Fabric Industry of the Madras Presidency

p. 1. (after referring to two articles by E. B. Havell in the Journal of ~~Indian~~ Indian Art for 1888 & 1890 on "The Industries of Madras" and "The Printed Cotton Industry of India", he writes)

- - - "It is curious to look back and

reflect that the term piece-goods was originally applied in trade to the Indian cotton fabrics exported to England. 'In 1700', Sir George Birdwood writes (Industrial Arts of India), 'a law was passed, by which all wrought silks, mixed stuffs and figured calicoes, the manufacture of Persia, China, or the East Indies, were forbidden to be worn or otherwise used in Great Britain. It was particularly designed for the protection of the Spitalfields silk manufacture, but ... the production, importation and keeping in chests of Indian piece goods at the Port of London ... [illegible] the value of piece-goods from

India exports its [illegible]
of 2,774-63 a year [illegible] of
the whole value of the export
from India, while the cheap
gains of the great cotton
find the Lancashire cotton fab-
rics of Salem & the cheap
by the steps like [illegible]
the enterprise and [illegible]
British capitalists.

Re abuses, link solar power idea of wealth. With wealth so immense a flow, we can well afford to let people "rob" us ~~without resentment~~. Our freedom consists in something different than merely not being robbed - exploited.

If we are really close to God & nature, the flow of his power, in spirit, inner strength, thought & love & our power is greater than any man can rob away.

So a country need not defend itself with arms & violence, but may give of its wealth to all comers. Of egyptian non-violent living & of B. Russell re German mania.

Also connect with idea that if we are physically killed in a conflict in which we stand for principle, that insures The conquering of the living by our living idea. Life comes with life. The grain of corn dies, but the spirit is me to grow.

of Christ. Of on another plane how German ideas & ways conquered the allies & took possession of them, tho the Germans in other ways were defeated.

So probably persecution, or pain, or any suffering for an ideal plants it in the world & gives it a growing start. Hence "blessed (fulfilled) are ye when men shall revile you, etc for righteousness sake &c. for yours is the K of H. i.e. you then create your ideal & live in eternity & it lives in eternity. Suffering somehow brings an ideal from heaven to earth & makes it live on the earth.

Therefore alimsa is the conduct of politics

If I give my life in service & try to realize g. then my death a giving of my vehicle differs from killing of an animal only in time scale and voluntariness. Perhaps with animals & plants who have not become self-conscious, the union is still enough so that a separate consciousness is not necessary. They are so intimately a part of Nature that they do not mind giving up vehicle. A new one may be so quickly restored to them. If God has made it so that all life manifests one by using other vehicles as food, may he not have provided for swift renewal.

nation of the given & distinguished cultures and so long as the species continues, some of ~~that~~ form a means of enjoyment & expression of him goes on. Perhaps we mustn't take our & other cultures too seriously; i.e. don't look on this life as the only chance

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One Book precedes — and first take man. Man is truth. There is no truth higher than Man. (Seeking ultimate) Also first found yourself. In the earth like plants. Then [illegible] reach up to the sky.

Taittiriya Upanishad

Ullasa 14:

§ V. 115 "Liberation does not come from japa, homa, or a hundred feats; man becomes liberated by the knowledge that he himself is Brahman.

116 "Full liberation is attained by the knowledge that the atma (Soul) is the Witness, is the Truth, is omnipresent, is one, free from all deluding distinctions of self and not-self, the supreme, and, though abiding in the body, is not in the body.

117 "All the imagination of name-form and the like are but the play of a child. He who puts away (setting?) all this unto himself in firm attachment to the Brahman, is, without doubt,

Ullasa = joy, delight, an expansion of mind in

liberated.

118 "If the image imagined by the (human mind were to lead to liberation then undoubtedly men would be King by virtue of such kingdoms as they gain in dreams.

23 "Yoga is the union of the embodied soul and the Supreme Soul; Puja is the union of the worshipper and the worshipped; but he who realizes that all things are Brahman, for him there is neither Yoga nor Puja.

124 "For him who possesses the knowledge of Brahman the supreme knowledge, of what use are japa, jaga, tapas, nyasa, and arcana?

125 "He who sees the Brahman, Who is Truth, Knowledge, Bliss, and the One, is by his very nature one with Brahman. Of what use

to him as puja, dhyāna, and dhāraṇā.

126 "For him who knows that all is Brahman there is neither sin nor virtue, neither heaven nor future birth. There is none to meditate upon, nor one who meditates.

127 "The soul which is detached from all things is even liberated; what can bind it? From what do fools desire to be liberated?

[Why the very words liberation & detachment strongly connote idea of space & time, ∴ are unfortunate to use in relation to spiritual affairs. Query whether this is not so about most philosophic terms?]

132. "As the Sun (though one and the same) when reflected in different platters of water appears to be many,

so by illusion the one soul appears to be many in the different bodies in which it abides. [4 slants and 1 minus]

133 "as when water is disturbed, the moon which is reflected in it appears to be disturbed, so when the intelligence is disturbed, ignorant men think that it is the soul which is disturbed.

134 "As the wind winds a jar ... the same ... after the jar is broken, so the Soul remains the same after the body is destroyed.

135 "The knowledge of the Spirit, O Dear, is the one means of attaining final liberation; and for the possessor it is only - you only - liberated in the world, here and whilst living; there is no doubt of that.

136 "Neither by act, nor by begetting offspring, nor by wealth is one liberated; it is by the knowledge of the Spirit, by the Spirit that one is liberated.

137 "It is the Spirit that is dear to all; there is nothing dearer than the Spirit; O Shiva, it is by the unity of Spirits that men become dear to one another." ---

150. "The man who has gone through the Samskaras (purificatory rites) of an Avadhuta but whose knowledge is yet imperfect, should, by living the life of a householder, purify his spirit." [i.e. literally, by living amongst men - a life in

the world. The Spirit Itself cannot be pure or impure or purified, but its integuments may be. "

Mantras.

"Om Tat Sat."
(Om)

"Om ~~Sat~~ Sat Chit ekam Brahma"

Ekam =

A = protector of world
U = Destroyer
M = Creator
Sat = Eternal, Chit = intelligence
Ekam = one ~~without~~ without a second

Ekam II. 5 " As all rivers must go to the ocean so O Parvati,

all acts of worship must reach him as the ultimate goal

77 "If he be pleased, the Universe is pleased. If aught be done to gratify him then the gratification of all is caused.

III 75. "The worship of the Supreme God may be by body or mind or by word; but the one thing needful is purity of disposition

77-78 " It may be done always and in all places. It is of no account whether the worshipper has or has not bathed, or whether he be fasting or have taken food. But the Supreme Spirit should ever be worshipped with a

pure heart.

(77) "In the worship of the Supreme there is no need to invoke Him to be present or to desire Him to depart.

78 "After purification by the Brahma mantra whatever food or drink is offered to the Supreme Soul becomes itself purified.

"80. The touch of impure water may pollute the water of Ganga and the Śālagrāma, but nothing which has been consecrated to the Brahman can be so polluted. -- In the partaking of this food no rule as to caste or time need be observed. No one should hesitate to take the leavings from the plate of

another, whether such another
be pure or impure.

83 "[illegible] and wherever
the place be,

[illegible] two

LV. "When there is abundance
of enjoyment, of what use is it
to speak of Yoga. And where there
is Yoga there is no enjoyment
but the Kaula yoga both

VII 94. "In the purified heart
knowledge of Brahman grows.
And when knowledge of Brahman
is attained, there is neither
that which should, nor that
which should not, be done."

See also Chap II re women nr. 100, 130, 167.
Ch 13: 212, 214, 215, 217, 218, 228, 223-225, 228, 230-236, 240-243, 244, 245, 292-297.
Ch. 14: 104 & 140, 143, 145, 146, 148-157, 159, 190, 192, 193.

From Bhagavan Das - Science of the Emotions.

p. 22 "The Emotions are desires either to perpetuate a situation if pleasurable, or to escape out of it if painful; and the prospective fulfilment of the desire or the defeat thereof, in expectation and imagination, gives the foretaste of the corresponding Pleasure or Pain, and makes the pleasurableness or painfulness of the total mood".

Sam = "the desire to unite with something else, and implies the consciousness of the possibility of such union, and that its full significance is this: an instinctive ingrained, inherent perception by each individual self, each quantum

of it essential underlying unity,
oneness, sharing with all other
-selves; unity in the being of
the all Self, the Universal,
Eternal Human Self. -- and the
consequently inviolable oneness
of those individual selves, these
fragments of the one Self, to bind
them to the all, separating
each from each. ---

These at once the questions.

~~Play~~ as

Play. - Self-activity, art is

Play

Shakti (energy) as the connecting
link between The Infinite & Finite,
God & the World.

Realization is partly an integrating of the whole personality in one unified term - all consistent very well. Disunity is only momentary, - Body is not identity and, but a disrupted unity. What we must understand is that unity - all its physical & other implications. No dualism. Part is one position, integration, together

The ancient words for Earth mother and fortune were all the same, or from the same root.

K Sees - a car Cole Eight + that Nash, both 1200, although they [illegible] day

Yoga Mimasa

ed. by J. G. Jain (Kuvalayānanda)

P.O. Lonavla, Bombay Presidency

Kaivalyadhama (904 Valvana)

Annual Subsc. U.S.A. $3.50 Bound vol. 4.00 single copy $1.00

India Rs 7. Single copy Rs 2

Yogic asans are not exercises in one sense, i.e. not repeated movements, but poses. They are designed more for their effects on the circulation, nerves and ductless glands than on muscles.

A course of Yogic physical culture for the average healthy man as recommended in Oct 1925 number is this:

Morning

1/1 24 raising diaphragm

1. Uddiyāna (intake of whole abdomen) - 3 to 7 times, adding 1 each week.

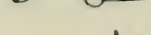
Isolation & rolling manipulation of rectus abdominis

2. Nauli (part of abdomen taken in at a time - rolling of rectus muscles) -- Do etc

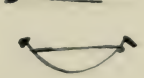
Evening

1. Sirshasana (standing on head) -- 1/4 min. to 12 min. adding 1/2 min per week.

2. Sarvangāsana (standing on back of neck) - 1/2 min to 6 mins, adding 1 min per wk.

3. Matsyāsana 1/1/24 (Fish pose ) — 1/4 min. to 3 mins, adding 1/4 min. per wk.

4. Halāsana 2/2/26 (Plough pose) 1 min to 4 mins, addin 1 min. per wk.

5. Bhujangasana (Cobra pose)
6. Salābhāsana (Locust pose)
7. Dhanurāsana (Bow pose )

(over)

8. Ardha-Matsyendrasana (Half Spinal pose one leg at a time)

1/4 min to 1 min., adding 1/4 min per wk

9. Mayūrāsana (Peacock pose)

1/6 to 2 mins adding 1/4 min per wk

10. Yoga Mudra 1/3, 1/25 ( )

1 min to 3 mins, adding 1 min per wk

11 (Arng.) Paschimatasana 2/1 (Pelvic stretch) 1/4 min to 3 mins.

Caution re. Sirshasana: No violent asanas before or after it. Not in case of dry feces constipation, nor in case of diabetes or running ear.

) in fish pose (3) you sit down squatwise in a foot lock. Then lean back & on to head, arching the back & stretching all the front of neck & chin. Complementary to Sarvangasana & gives very good results together w. it.

2/2

sitting cradled w. elbows on knees

The exercise of Uddiyana starts with a complete exhalation. The muscles of the abdomen are then fully relaxed & pushed well under the ribs. This is followed by the contraction of the back muscles, especially the Sacrospinalis dorsi and Trapezius. These 2 muscles are then brought further into play and are made to exert an upward pull on the spinal column. This pull on the back side is supplemented on the abdominal side by an upward & inward push of the recti abdominis. Continue till a new breath must be taken. Breath slowly & regularly. Not for people with head or weak heart.

Massage - standing w hands on knees, or squatting. The rectus abdominis is first contracted & then isolated from the abdomen. This isolation is effected by a forward thrust of the intestines backed up by a downward & forward push of the latissimus dorsi & the trapezius. The posterior part of the diaphragm also is lowered. Thus the intestines are pressed forward by the combined action of the 3 muscles, - diaphragm, lat. dorsi & trapezius of rect abd.

Then 1st one side & then the other is tapped & relaxed. Not for weak hearts

Note that Confucius arose at same time as the Buddha. The two are forms or instruments for application.

Bapu says that in nature there is neither loss nor profit, & that it should be so in normal social organisations. I.e. no interest

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Re money, see Tolstoi - "What is to be Done"

Kuku Subrah says Hindu philosophers say that plants have an "inner consciousness." I consider this significant in relation to 4th dimensional ideas

"The Hindustani Student" - a monthly publ. The Hindustan Association of America, Inc. 500 Riverside Drive, New York City. May 1928 issue has "Information about American Universities" Single copies 15¢ or 4 As. $1.00 per yr.

C/c to Dawn Magazine, Calcutta

Jan 1st 1910 (Old Series Vol XIII,

No 1) There are

old mss. libraries in India as

follows:-

S. India

A Jaina. 1. Mudabidre, near W. coast

in Canara Dist of Madras Presidency,

in a Jain Mutt

2. Mysore State, at Sravana Bel-

gola in Jain monastery

3. Also — Mysore State, at Humcha

4. Pandit Pushmaraja of Mysore

Archeological Dept.

5. Other Jain pandits

B. Sava or Smarget Silvas

1. The Mungimath near Chitaldoorg

2. Messrs Veerasangappa, Kanbasavaraiya

and Mallappa of Mysore City

3. Mr. Hucharrappa of Dwarapur.

C. General, Historical, etc.

For Mss. Libraries of

1. Dalvoy Dwarapura
2. Mr. Narayan Bahadur
3. Jaipur
4. The Library of Mysore.
5. Oriental mss. Library at Madras
6. Theosophical Society " " Adyar
7. Govt Oriental Library, Mysore
8. Library of archaeological Dept Bangalore.
9. Bengal Asiatic Society Library
10. Bombay " " "
~~Karnataka Sabha~~

See Dr. Aufrecht's "Catalogus Catalogorum" and Dr. Rajendra Lala Mitra's "Notices of Sanskrit Mss."

11. Bhandarkar Institute, Poona
12. Jaipur
13. Alwar
14. Bankipore (Patna) (Persian)

(Jammu)

15. ~~Astak~~ Royal libraries at Kashmir, Bikaner, Jammu, Jodhpur, Nepal, Tanjore, Rajputana, Mysore.

16. (Arabic & Persian) Manuals of Rangoon monasteries in

17. Jaina libraries in Patan, Jesalmir, Surat, Cambay, Ahmedabad. (Bhandaris) Wadhwan, Thanad, Bhatner, [Patan = Siddhpur Patan is in Gaekwar of Baroda's state Most bhandars are called after the Pada or street in which they are. The Dawn magazine 1909, April, May & June; 1910, Jan & April

18. Old mss mentioned by Dr. Aurel Stein & Khotan (some where in Europe now)

19. Jaisalmer Museum Library

20. Museum libraries of Lahore, Calcutta, Madras, Delhi, Patna

21. British Museum, The Bodleian, India Office, Burton Library, all in England.

22. Indian Research Library

From "Precious Bane" by Mary Webb,
Jonathan Cape. London.

p. 91 "He was a strong man, which is almost the same, times, as to say, a man with little time for kindness. For if you stop to be kind, you must swerve often from your path. So when folks tell me of this great man and that great man, I think to myself, who was stinted of joy for his gain? How many old folk and children did his coach wheels go over? What kindness cached his song, and what mourner his tears, that he found time to climb so high?"

p 174. "We are His moments that made us, I do think. He takes me from the box, whiles; and saith, 'Dance now!' or maybe it must frown, or wave a hand for fall down in a swound. Then He puts it back in a

box, for the part is played. It may be a Mumming, or a Christmas, or an Easter play, or a tragedy. So the evil moments do His will as well as the good, since they act the part set for them. How would it be if the play came to the hour when the villainous man must do evilly, and we! he is on his knees-bones at his prayers. Then the play would be in very poor case. There was a moment one called Judas, and if he had started away from his set part in fear, we should none of us have been saved. Which is all a very strange mystery, and so we must leave it. But it being so, I think we do wrongly to blame ill-doers too hardly. He is a

a dreadful fate to be obliged to act in a cruel, ugly way, when surely none would choose it. 'Needs be that offence come'. How should Gabriel show his skill with a two-edged sword if Lucifer wouldn't fight? 'But woe be to him by whom they come'. Ah! So if the play has a murder in it, or if a good maid is brought to shame, a moment must be found to do the bad work, though very like, if they could choose, never a one but would say, "not me, Master!" Only they know nought. For I think we be not very different from the hearts that work deadly harm in the dark of their minds, knowing nothing, wallowing in blood,

crowding and springing on their prey,
with a sound of shrieks in the night,
and yet all the while as ~~one~~
innocent as a snake. (and I
think we be not very much other
than the storms that ravin in the
forest, and the hungry fire that
licks up lives in a moment, and the
lips of the water, smiling in our face.
It is all in the play."

p. 261. "Then be times when
the only comfort a body has is the
remembrance of kindship borne
for somebody dear."

Quotation from "A Primer of Modern Art" by Sheldon Cheney (Boni, 1924). It quotes (p382) a definition of civilization by a sculptor named Gaudier-Brzeska "a barbaric people — i.e., a people to whom reason is secondary to instinct. The pretty works of the great Hellenes are the productions of a civilized — i.e., a people to whom instinct is secondary to reason."

Ibid. From chapter on the modern theatre (pp 337 et seq).

"For there are expressive forms that pertain particularly and peculiarly to the theatre, and the artist can capture them only through a thorough consideration and love of the complete theatre as such. They are not likely

to be discovered by casual readers who think in terms either of expressionistic painting or of free verse, or of theories of gesture and mime or aesthetic dancing or stylized acting. The stage, while partaking of the materials and of the nature of these other arts, has its own form in a synthesis of their collective values and something more. The true artist of the theatre will create from vision of the theatre as a whole — stage and auditorium, movement and sound, light, color, poetry, humanity, acting, and related to soul.

— "There has been, indeed, a well-defined struggle to free the stage from the centuries-old obsession with representation and imitation, to free it

for creative experiment; to find ways of escape from the sphere of sentiment, anecdote, plot-weaving and photography, into a sphere where beauty of form might be backed with the steam of the spirit.---

p. 338 -- "Looking at the question with the larger perspective of a study of the theatre's entire history, however, one is tempted to ask: why should realism be expected to live? Recognizing that drama began as religious ritual, grew to noble group-entertainment in art and ritual fused, but very distinct theatrical form; and then decayed in spectacle and realistic mimicry; was reborn at the church altar, became the people's outlet for their spiritual

and play life, then flowered in poetic-theatric expression, only to fall away into a weak purveyor to the people's desire for sentiment, romance and sophisticated story-telling; and finally narrowed itself down to objective picturing of observed or imagined episodes, and so to the curiosity-satisfying analytic-photographic play and the peep-hole stage of today, concerned with the mysteries and taboos of individual living - the whole a record extending from the gods through imagination and romance to contemporary life, with immeasurable broadenings, deepenings, shuttles; recognizing this as the constantly changing history of the theatre, why, in

heaven's name, should anyone
think that the realistic-romantic
drama is a final form? Not
only is there nothing to indicate
that any form can ever be con-
sidered final, but everything points
to realism as the decadent thing,
as the drama farthest removed
from the spirit, as the expression
of ages that have become
material, self-conscious, de-vitalized.
Moreover, realism with us today
has already come to the impasse
created by its own perfecting.
It finds at last that it has
encompassed, not the emotion of
mankind, the spirit of a people,
or formal beauty, but a perfected
machine, a super-camera ... able to

give back a selective but always photographic reflection of life.

pp 343-5 Referring to Diaghileff's Russian Ballet,

"It would seem at first glance that these Russians, ... have achieved the answer to the question about theatric form. For there is a typically, frankly theatric art, and indeed toward abstract means, presentative of motion and rhythm rather than imitative of outward aspect of life, carrying the spectator with certainty into an ecstasy of the senses. And yet, when all is said and done, this very fascinating thing seems to me to lack something of the finest nobility and expressiveness of which the theatre is

capable'. It tends too far toward the essential qualities of music and dancing as such; there is some finer and wider implication in the word 'drama' which it has missed. It is magnificent; but like most magnificent buildings or paintings or sculptures, it is likely to be just a little ~~to~~ empty spiritually. In the joy it gives in measure, and in its failure to go deeper, it is perhaps the theatre's counterpart of decorative painting, the stage version of Gauguin's canvases. It is, to me, the completest thing developed in all the phases of theatric modernism. But the common theatre is not all the

theatre, and its half of the modern-
est day movement is likely to
prove a minor half. The theatre
using words as one of its media
seems to hold the larger promise
of spiritual and formal beauty.

"There is great danger, of
course, that the theatre will
swing too far in the other direc-
tion, toward literary values,
when the dramatist attempts
new creative things away from
the primarily sensuous field.
For many centuries the greater por-
tion of what is called drama has
been predominantly literary, and
recently it has been almost exclu-
sively of the shallow fiction type,
without the slightest formal
beauty — journalistic, literal,

unimaginative. One may see that danger, and still believe that drama is as closely related aesthetically to literature as it is to music, dancing or the color arts. For I think there is no way of evading the fact that in dramatic production in its most moving forms, story-development or character development is a major factor. This need not be plot for its own sake, as the short-story writer uses it. It may be the play of divinity shaping a sequence of events, and brought to end before our eyes, a reflection in unfolding action of the universal relating rhythm. It may be hardly more than a loose arrangement of

improvisations on a certain theme, or it may move as swiftly and inevitably as a Greek tragedy; but the flow, the disposition of events, the unrolling, is of its essential character. We are dealing here with a time art and it is precisely because words are the most expeditious aid to unfolding the relationships of humanity, because they hasten and intensify the emotional action, that they become a legitimate dramatic means.

"In summary, the following elements probably enter into the theatre production's effectiveness in reaching the emotions of the spectator; some sort of crescendo or varied form of action or

story, words used tonally as well as literally, reinforcement of the emotion by designed lighting, background, color and movement, and acting that is less personal than character-revealing — and beyond these, or perhaps implicit in the rhythms of them, some all-over theatrical attribute in the nature of a flowing rhythm.

Whenever one has imaginations of fear producing, annoyance producing or hatred or anger producing situations that may arise, these are excellent opportunities to rehearse actions in advance and thus be prepared in case

they should actually come. Thus one may turn the unfortunate imaginations of one's heart or mind to good advantage and slowly root out, a replace fear, hatred etc at their very source.

From Clive Bell's "Civilization" (Chatto & Windus) pp 111 - 112

"One of the qualities that most clearly distinguish a civilized man from a savage is a sense of humour; and the sense of humour is in the last analysis nothing but a highly developed sense of values. By a sense of humour I do not mean a taste for buffoonery and songs; for aught I know the Veddahs of Ceylon set

Thoms in each other's mats, and the yoruba of West africa regale each other with hourly anecdotes. I mean the power of perceiving the ludicrousness of taking things too seriously and giving them an undue importance; and this power is enjoyed only by those who can tell ends from means. To attach to a means an importance due to an end is ridiculous; and because all human achievement falls something short of the ideal, to a thoroughly civilized person all human endeavor will appear at moments slightly comic. Nevertheless, the passionate pursuit of love, beauty and truth will be laughed at loudly and for long only by fools

(what are not all ends also means?)

who cannot understand the passion or appreciate its object. The state of mind of a lover, of one who is creating or contemplating beauty, or of one who is lost in a speculative 'O altitudo' is good in itself; and however laborious and unlovely the means employed in attaining to it we ought not to judge them inappropriate — though in fact we often do. Because they are good as ends such things can hardly be taken too seriously. But quit this country of ends and enter the world of means: begin to consider people [illegible] themselves about politics, trade, dignity, comfort, reputation, honour, and the like; and soon you will catch them treating these

means with the intense, infallible
emotions due only to ends. They are
taking these things much too serious-
ly; your sense of values will tell
you that, and your sense of
humour will reward it with a
flow of peculiar, civilized pleasure."

From "Coal & Civilization" by
C. E. Jefferys - Macmillan

p. 1. "Civilization comprises the
development of the arts, the accumula-
tion of learning and the softening of
manners. The two latter depend
on the first for it is the growth
and completion of the useful and
the beautiful arts handed down from
generation to generation, which makes
learning advantageous and a

necessity. The high degree of coordination and cooperation involved in the practice of the higher arts naturally bring with them a softening and refining of manners, which to many minds is the outstanding characteristic of civilized communities. A further feature of civilization is the relative well-being of civilized communities, contrasted with those which are still in a state of savagery. Uncivilized man is at the mercy of the elements and the season. His more cultured fellowman to a large degree controls and equalizes the vicissitudes of nature.

p. 113. After explaining that microorganisms capable of destroying wood and vegetable matter

cannot live under water, he says:-

"It is perhaps well to point out in this connection, and as an example of the antiseptic properties of bog water, that in the days of sailing ships and long voyages, the water butts were always replenished if at all possible, from lakes and lagoons, more or less completely occupied by vegetable remains. It was found as the result of practical experience, that such water kept sweet, when the best spring water quickly putrified and became undrinkable. The Dismal Swamp of North Carolina and Virginia was particularly in repute for use as a water-supply for ocean-going shipping in the sailing days. Even in

practice, by water ground more useful."

From John W. Vandercook's "Tom-Tom". (Harpers 1926)

p. 52 "In the tropics nature is jealous. Man can possess little and must work valiantly to keep that. The Alsatian colonists found that in the new country the place itself - the mood of nature there - set the first limit to possession. Human effort by itself counted for strangely little.

"A complete reversal of the fundamental belief in man's supreme place in the universe was vital to survival. But the evolution of such essential

to such a change of thought was impossible to those simple French farmers. It has been impossible for all white men, single and in groups, who have toiled on the unending belly of the world. In the jungle Nature is first, man second. Only the negro knows that. He, alone among all peoples, has saved his spirit in that slow but great tutelage. He alone survives.

"The abortive colonists found to their sorrow that the forest breeds enmity. Those who had least took from those who had little. The religion and law of Europe which they had brought with them proved woefully in-

adequate. Both failed in a land where man is not preeminent. The colonists were good and kind folk, but here they fought and stole and murdered and wept and died. So only a few went home at last. French Guiana has never recovered from that first stinging defeat. It is still a murky place of captives and sorrows.

The Bushnegroes in contrast, never murder. They never steal. They never weep, for they have no things to cry for lack of having. The rare exceptions to the rule do not change it. The jungle negroes of Surinam have evolved a system of forest law and government

that is adapted to their environment."

p. 62. "The discovery was made in West Africa during the dawn of time that a strong man with strong sons provides a danger which may disrupt a whole society. The negroes' philosophy teaches them that though a man may rule power in the jungle, he can never achieve it. The gods will soon be angry at the impetuous and the ambitious one will die. But when widespread quarrels grow out of man's ambition many innocent ones also die, and afterward still more souls are weary and go away, for in time of war the

cassava fields are left empty and crops fail for want of tending. Then there is no food for a whole season. Nothing will have been gained and much will have been lost. Nature makes sure there will be no lasting ~~[illegible]~~ hierarchy of a rivaling power.

All this was foreseen and the social order formed accordingly. The race had the will to survive. The wise men and women of the Bushmegroes long ago formed laws that set an impassable wall against the will-to-power of men. They knew that the strongest ambition is built of perishable stuff. No man will stave very hard to

gather things and powers unto himself if he knows the whole structure of his effort will crumble away when he dies. Accomplishment is satisfying for a period - but the effort pales at the prospect of utter vanity. Kings conquer for their princes, for in them they foresee eternity. The Swinburnian Bolshevik believes this is true, so they have destroyed the dogma of kings by divorcing the father from his children. The 'matriarchal system', as our awkward phrase has it, accomplishes this end without heartbreak or any sense of deprivation. Nor does society suffer in any way.

"The fourth negro has, however, no dread of greatness, if it is greatness of the spirit and the mind. The system allows for this not because the negro of the woods is wise enough to know the thirst for the finer supremacies of knowledge depends not at all upon the hope for the physical perpetuity that comes through sons. The works of the mind have public immortality, but it is otherwise with the deeds of warriors.

"The term 'national system' is apt to be misleading. It is indeed if it carries the suggestion that women are the leaders of Bushongo society. They are not.

Men hold all public offices, such as they are, and a man is head of the family, the clan, and the tribe. Women are simply the channels of inheritance. Then lies the difference between the Bushongo system and ours. The Bushongo recognizes the female as the conduct of life - just as we do. But the Bushongos follow that logic into law - a law which is not entirely easy for us to understand.

p. 76--- "Old people are held in great respect. Their age has brought them wisdom. The children and grandchildren compete to serve and please them. It is not

because of favors hoped from the old people after they are dead. One may be sure of them, for love and kindliness never rise. Only bitterness stops with death. affection for the old among the Bushmegroes is a wholly simple thing. It has grown out of a long gratitude. In the jungle, life depends upon the previous wisdom of the old. For there are no books." ---

p. 78. "a Bushnegro, no matter on which side of a question he stands, does not lie. His sense of justice and truth is so profoundly a part of him that he is as ready as his enemy to accuse himself, if the accusation

is just. There is a sound and practical reason for this apparent moral perfection. If a Bushman deceives in anything, the ancestor spirits of his family will know he is unworthy and cease their favors. And, still more important, there are a thousand, thousand gods and demons in the jungle who will war against the evil one until he dies.

"They are the good spirits, not bad spirits. They have a negative effectiveness.

"The malefactor, until the hour of his misdeed knows he has survived amid the countless dangers of the forest only through the help of these friendly gods.

The knowledge of this kind presence has bolstered waning courage a million times and warded off disaster as often. But when a man runs, he knows he stands alone against the unseen world. The good spirits of tree and rapid and rain will leave him because of his bad deed. Good and evil cannot mix. So it is that to ally oneself with lies is to enlist in the army of disaster.

See also pp 109 - 113 - 117, 173 - 0

The value of hope, or faith, in spite of statistical or intellectual probability against the hopeful outcome, lies in the fact that hope gives an emotional drive or a selective attention that often leads or may lead to seeing or grasping ^ swaying out or favorable occasions which without the hope would have been overlooked or not seized for lack of energy or eagerness.

"The desire for dignity is the first sign of inward poverty" - Szulkalski.

"Truth is an agony and bloody sweat" - Bernard Shaw.

? - this also partly true of a desire for outward beauty not of our own creating?

"Anyone who pretends to be neutral writes himself down a fool and a sham" - W. James.

"You will not willing stronger than yourself".

"The only force that can withhold from you what you desire is that set in motion by your own fears and the limitations you yourself set".

"They who know the truth are not equal to them that love it."

~~Ans~~ "A.S.T.M. Specifications and Methods of Test for Textile Materials 1927" Prepared by Committee D-13 on Textile Materials. American Society for Testing Materials, Philadelphia, Pa. 75¢

"The Conservation of Textiles" - Southern Owners National Association, Dept of Chemical Engineering 1921. La Salle, Ill (B.O. Drawer 202)

"The Cotton Plant" (Its History, Botany, Chemistry, Culture, Enemies and Uses). Bulletin 33 (179) U.S. Dept of Agriculture Office of Expt Stations. 1896 (Out of Print)

Cotton Mill Mathematics - by [illegible] Quigley & W.S. Smith; - Smith, Hammond & Co., Atlanta, Ga. 1927.

The effect of tropical sunlight on cotton cloth &c Charles Doree and Joseph W.W. Dye - "Journal of the Society of Dyers and Colourists", Jan, 1919.

Spencer Fendale Library
Spencer Lens Co. Buffalo, N.Y.

Re symbolism re Freud, Jung, Adler, Coomaraswami, Tagore,

Whenever I express scorn, contempt, disgust or repulsion toward another man it means really that I am in danger and fear of myself resembling certain of his qualities; that really in my heart I am very near to committing his mistakes or faults (if they are such). It is an inner attempt to separate myself from those qualities, the ego opposing itself outwardly toward an outward object. E.g. when I call another man a coward, or dirty, the

At best this is so if the words or actions are expressed with any considerable vigor a feeling. If I were not inwardly afraid I would be wholly serene, dispassionate and unattached. When I find myself expressing disgust or repulsion, I must inquire about myself & think it out clearly, be honest with myself and try to attain such a desire for God that it will automatically bring about closer without ~~control~~ repulsion.

This truth of psychology makes one doubt the validity of those passages wherein Christ is represented as uttering words of scorn and contempt of the Pharisees. That is, if Christ was so divine as he is believed to be, he would have been wholly serene &

disparaate. Also these passages do not agree with "Judge not that ye be not judged".

To criticise (ε) Nietzsche for his occasional exaggerations about these past achievements as the basis for their aggressiveness, is like kicking a man when he is down. Any long-subject race or group, when it begins to find its freedom, naturally makes mistakes in asserting its sense of vibrant dignity & worth. It has been repressed so long that it naturally overflows the banks somewhat when first released. Nietzsche's mind came to suffer from the aggressiveness of his Jewish leaders. It is a just reward for the long sins of Gentiles

in repenting the sins, & also a part of the burden we all must share for the mistakes of any group (e.g. the pride of Jews or belief in their inherent chosenness).

The very process of physiological life itself involves a sort of self-sacrifice, a continual dying of old cells – lower parts of the body, elements of the larger self that have served their turn and give way to be replaced by something with more life in them. They die in order that new life may come and the larger life of the larger Self be maintained. Really it is not sacrifice but transmutation, for those old selves are taken up as waste by some other

To live through action of a new ideal makes one more capable of living ideals, so to die for an ideal, - self-forgotten - is to live it with added power, - but for him. Sin means not to commit self, - but for self. To know the self, - and for it, to live.

forms of life & utilized again

When Elena wrote me that she thought the Indian religion was beautiful but she couldn't accept it because it involved taking too much responsibility for others, she revealed the half-wayness of space-time notions; the concept of otherness. If there is joint responsibility there is also joint joy, glory, beauty, & all the security that comes with the feeling & concept of unity

Often the approval or respect of the general run of mankind, is simply an expression of herd instinct in favor of the acquiescence or stifling expression by that individual of what is in accord with the herd instinct or custom. If the

individual runs counter to the
herd experience they condemn him
immediately, often rationalizing their
objections and dignifying it with
the name of "race experience". But
the new or different mode of action
may not be a mistake but a
step in advance, an experiment
toward a new truth that the race
is nearly ready for. In such an
instance the individual may calmly
bear the general disapproval.

Any attainment of a realization of
unity and order where before there seemed
to be only diversity, separateness or discord
is creative in its results and gives
joy. Of writing, study of science, study of
art, it

If I think I can realize my unity with God only through my senses, + thus desire only by my senses, then my ultimate experience and conception of God will be limited & sensual. So also if I desire my wife only by my senses, my experience with her and my concept of her can be only sensual and limited. Desire is not wrong; it is the object and nature of desire which may be wrong. Desire God in all things

---

When we white people laugh at negroes for wanting to study Greek + Latin, the laughter is rather unjust in tone & a bit contemptuous. Really, however, it is a measure both of our racial pride and our racial shame and moral poverty and degradation. We have opposed the negroes so long and so cruelly that they have lost their former love of culture. The fault is ours, I think. By uniting that they

Gen. Tasker Bliss, other US army officers
Norman Thomas, H. F. Ward, Col Fuller
Ed of World Tomorrow

People to whom to send the book on Non Violent Resistance.

Tagore American lady poet

Tej Bahadur Sapru, Srinivas Sastri,
Jawaharlal Nehru, Nehru, sr.
Andrews, Tagore, Mrs. Naidu, Gandhi, K. Das,
Chaudri, Stokes, Khaudata, Kitchlew,
Sikh minister of agric, Vallabhai Patel, Mr. Jinnah
mayor of Calcutta, Bapat, Head of Youth Society in
Bombay, Head of Hindu Mahasabha,
Philippine leaders, Haiti, Koreans, German
Youth leaders, R. Rolland, Mrs. W. Cannon
Forbes, Head of Federation of Women clubs,
Fida Sealii, ed. of The Nation (W.L. Garrison
(Fola Kitchlew), R. Baldwin, Jos Holland
Pres Societies of Engl. Prof. - Jones,
Swiss, Fred, B. Russell, Pres. of Rotary Club
Kirby Page, John Haynes Holmes, The Civil
Sunderland (Eng), Ministers, of Labor Mexico,
Egypt, China, Commercial Pres Shanghai
Wm Green A.F. of L., Bart Jewell, Sec, England
Nation of Athenaeum, New Leader (Engl). H. Noel
George Stewart,

Commander Kenworthy, Norman Angell, John Haynes Holmes, Calif Society of Friends, Dr. Stowe, Philip Snowden, Dr. Stowe, Secy of State, Judicial Committee, Privy Council, Kellogg, Mr. Dodd, Smith Brook Shotwell, P. of Far, F. Scott, Ramsay

J. Middleton, Murray, Schwimmer, Miss Jane Addams,
Miss Underhill Forbes, Women's Peace Societies, Salvation of Syrian, Mrs.
Talbot, Fish, Stevenson College, B. Watson, J. Rockefeller,
Brailsford, Society of Friends Archbishops in London
& Phila, The Times, Foreign Affairs (Engl.) Saml Zwemer,
Chief ulema at Sofia & at Delhi & Aligarh U,
Head of Sikhs, The big public firm in Sofia.
Srinivasa Iyengar, Pres. of Confederation in
Tamil Nadu; Rene Fulop-Miller,
Pres Masaryk, James Walton Johnson,
Auckland Geddes Walter Lippmann
Senator Borah, ~~Prof Jewett~~, Andrew
Forsyth, to the Viceroy (via Andrews & Bryan)
also to Gov of Bombay Pres. & to Head of police
Dept & the Commander in Chief of Army. & Secy
of State for India. Ramananda Babu,
Benerjea Chattopadhyay, Krishna Menon Gupta.
Head of Assoc Press in India & U.S.
Pres of Mexican Fed. of Labor, Wm Green of
A F of L, Mexican Minister of Agric, Pres of
Woodrow Wilson A.B. Wolf, & Eddie Hunt in hope to get
Sitesh Chandra Gupta, editor of Liberal
to Hoover. Pres. Chinese Student Congress in U.S. & London
P.C. Ray, Rajagopalachariar, Kelkar, Jayakar, ask to initial
Andrews

Miss Jane Addams, Pres Women's International League, Fish, Stevenson College, Mrs. Talbot, Scott Nearing, Scott Jewett, Fosdick, Sr., Bob Dunn, Q.J. Wilson, Middleton, Pres Angell, Mott Jud. Comm Bd. Comm & Inquiry (& Hoover) Mrs. Talbot

Have copy of my Village engineering article sent to Chandi, Manmohan Ghose, K. Sen, the Sahni engineer - nephew of Birbal Sahni, Bagchi, Krishnadas, Kalka Sahib.

NVR took to Mr. Mooij, Mr. Kunzru, Pt. Madan Mohan Malaviya, Mr. Bose of Calcutta, Mr. Jha, Sen Gupta

~~Thought~~ What By reason of what factors has hard labor in the west become "prohibitive in cost"? Is it our wasteful standards of living, our false emphasis on speed, our compulsory sharing of too much with transportation, or the open ~~taken~~ hands of commercial combatters carried by producers?

Faith transcends intellectual belief just as sight transcends touch. With the limited sense of touch we have to wait till we reach a distant object before we can realize it; but with vision we can apprehend the object afar off & ~~and~~ see its reality and act accordingly before we reach it. Time is like separation in space.

Faith = Time

The Eastern (& Gita) advises us to be dispassionate and detached from the fruits of our work and from worldly things. If the Western had equal vision he might put the truth in a different (more positive) manner, saying Be so attached to God, love God, realize unity with God so fully and strongly that you don't care equally for the particular things or for the fruit of your work. Don't abolish all desire but concentrate it all on God & your unity with and realization of Him.

~~It is a~~ The Eastern way of stating it is like the advice often given to stage-frightened or embarrassed public speakers - "Forget yourself". Another way to say it is, Be so

interested in ~~about~~ you might that you forgot about yourself":

The apostles of violence assume that selfishness and greed (capitalism, imperialism, autocracy) are the strongest forces and motives in humanity, and that they must be ~~involved~~ evolved out. This calls for a form of extremism or dualism. But if this were true, the race would have perished long ago. Love & unity are stronger. The believers in enlightened selfishness seem to think that selfishness has worked because there was room enough between the antagonistic fighting egos to allow them time & space to grow between fights. This is not true. They did not survive for that reason.

the Indian practice of chewing betel
for establishment of a balance in nature
whereby insect pests & diseases do not
get far. any human will in the
long run get the balance of
nature. In fact there are relatively
few insect pests in India. Symbiosis.

To the Dudes
by Theodore H. Jr (age 13) 1927.

"Oh dudes what guides you in your way,
In mist sky so far and wide?
And many times I think again
When you will set this mantide.

"Sometimes as I gaze at you

Beating your wings to those far heights,
I wonder why you never tire
Flying days and sometimes nights.

"Oh birds, how do you always know
Which way to turn, which way to go?
And when it must I see you fly,
These are the things I wish to know.

"And in the spring when north you fly
To rear your young and build your
nest. ~~And when in Autumn south~~
And when in Autumn south you go,
How do you know which place is best?

"And what do you do when the hunter comes
To mow you down with bullets of lead.
Oh birds, your feelings must despair
To see your loved ones lying dead.

"And how much longer can you bear
This slaughter of your own dear kind.
I hope sometimes you'll take revenge
And live in peace from my manhind.

By writing the gadfly book, in so far as it makes Engl imperialism it helps take the load off many toppings in the world & cuts down armaments, helps germany, Mexico, Philippines, S. American

---

Re Money see Vol II of Spenglers Decline of the West.

Perhaps the tendency in India to state certain things negatively e.g.

non-cooperation, detachment from world, etc. is a result of long life in jungle or under tropical conditions where life, a growth, are so strong and abundant that in order to bring about growth of any particular kind it is only necessary to chop away the other and interfering growths. But in temperate climes any given sort of growth has to be carefully fostered as well as the clearing away of weeds and other growth. Cf. "Nietzsche the Thinker" by Salter (p. 307) "If we have any good thing in mind, we reject what does not correspond to it. There is the same logic in any affirmation of a great end of life. . . . If we set out an orchard, we leave to one side trees that are diseased or broken from the nursery. If we send our apples to market, we exclude those below a certain grade."

"If you want to preach a good sermon, you don't have to put your collar on backwards. What a really religious audience doesn't want to see on a right-seeing man through each Sunday of the week and each week of the year. It will want to see you try to walk on the water yourself. The biblical account is not very convincing while there are only echoes to stand in the pulpits.

Charles (Bowley) Garland

Real capital is stored up value. But modern financiers have misled (confused) that with credit, and just because they have ownership or control over them, and called both

of them essential.

Some people want fame as an assurance of their usefulness or of their significance. But the things that have to be done or omitted in order to secure fame spoil + decrease or perhaps destroy the real usefulness or real significance. I try to get an assurance of significance from inner relation to God, + experience thereof - not from external assurances.

The people who propose healing of disease by prayer or thought may well be right as to the spiritual cause of disease, yet they seem to overlook the probable fact that it usually takes some time for spiritual attitudes + forces to take effect in condition of space + time + also some time for their effects, once established, to wear

way. So, even though harmonious inner relations should become established in the patient, he would not necessarily immediately become well in body. Though under certain conditions he might, I suppose. What those conditions might be, we do not now know.

"It is human nature not to like a man whom one has injured". — (from a review in London Times Lit. Suppl. 1929). This is probably because one unconsciously rules and tries to invite a justification for having committed the wrong one did.

RENÉ FÜLÖP-MILLER
WIEN IV. WOHLLEBENGASSE 5

Vienna, 25th of Sept. 1928
WIEN, DEN XXXXX

Richard B. G r e g g Esq.
c.o. S. Ganesan, Publisher
T r i p l i c a n e
Madras

Dear Sir,

thank you ever so much for the most interesting book:" Economics of Khaddar" you have had the great kindness of sending to me.

I habe been reading your thoroughly instructive study with the keenest interest and it has given me a great deal of very valuable information on the economic basis of the Indian Home-Rule movement and its possibilities.

Thanking you again for your great kindness, I am, dear Sir,

Yours very truly,

René Fülöp-Miller

A take-off on "If" by Mrs. Stewart, Norie's friend :-

If

('Arf and 'arf with Mr. Kipling)

"If you can win a husband without trying
And make him think that He's the prize, not you;
If you can trust him when you know he's lying
And never let him even know you knew;
If you can wait and wait and keep on waiting
And greet him when he comes with smiling eyes,
And listen to the old equivocating
And never say too much or look too wise.

"If you can love him minus shave or collar;
If you can cook when cooking's not your aim,
If you can coax for every single dollar
And go on being thankful just the same.
If you can hear the rarest words you've spoken

Twisted to make them sound mean, absurd,
Or see your dearest hopes and idols broken
And never, never say a single word.

"If you can make one heap of your illusions
And risk them on one throw, to stand or fall,
And, finding all your finest dreams delusions,
Can still declare that he was worth it all.
If you can force your heart & nerve & sinew
To keep a smiling face until the end
And never show what thoughts are rattling in you
And seem to feel the joy that you pretend.

If you can have your say & then keep quiet
And never lose your gentle little "touch",
If you can hide his weakness, or deny it,
And other men don't interest you much.

If you can spend each day a hour a minute
In pleasing him & never make a blunder
Well, - matrimony's yours, - for what there is in it,
And, which is more, my girl, you'll be a wonder!

An apparent defect will be
really a virtue if the "defective"
person has learned so much
about himself & the situation &
its forces, & his opponents & the
world that he will be able to
face it all in the right spirit
& will not time be able to do
better. That is why "destiny &
"defect" are both important; - The
extremes usually hide the noble
inner reality.

Capitalism is a sort of conditioning of human desires, in which money is a symbol or fetish. Cf Kempf. Personality & autonomous Function p. 44

Consider the relation between a higher dimensional aspect of spiritual life and asceticism. After a realization of the vast range of higher dimensional systems, the bodily senses would seem more limited and less important except as a foundation for higher modes of appreciation and systems. They would seem more ephemeral. Thereupon one would incline to devote less time

and energy to remove pleasure. Eating would be more strictly utilitarian, and yet the reduction would seem no denial but merely a matter of due proportion. It would not involve any sense of 'sacrifice'.

Re criticism (e.g. adverse book criticism), - while it may be the truth, since from a limited aspect, there is a larger truth that precludes saying it, i.e. "judge not" (especially judge not so as to try to offset other people's judgments). Silence is best. For oneself, simply ignore one's own discrimination.

[illegible]

ggestion.

Re Education of a Child

Important elements. Physiology, hygiene, diet, cooking, nature & course of disease (common, white) (Cuba, Teeth), sex, control & discipline of fear and anger (flight & pugnacity); (what is truth & accuracy) > relation to a realization of God; relations with people; (spiritual) unity of people the world; humility & pride; imagination; (shifting frame of reference & of relation, symbols) (a foreign language); Kongfuchi or names & abstractions; imagination; art (color, line, form); (poetry & literature) my approach to science. (B. Holt's - ellis & Thorndike) Work. A trade, music, Emigthmics (Delcroz) dancing, control of thinking or of attitudes toward events, idea of general purpose of life (experience & service, Karma & rebirth).

Stress those which require the least equipment. To put away clothes & other things, - order, cleanliness, neatness and self-dependence. Consideration for other people. Consideration for property rights of other people. To use the hands.

MUSEUM OF FINE ARTS
BOSTON, MASSACHUSETTS

Feb. 5. 1929

Dear Sir,

Very many thanks for your Economics of Khaddar which I had already read. I am very glad to find you able to find a sound economic scheme here. On general cultural grounds the revival of home industries is very desirable, but it is only possible if it can be thus justified economically, and that is why I am especially glad to see that you have gone into the matter so thoroughly.

Very truly yours
A K Coomaraswamy

Must India Be Industrialized?

"MR. GANDHI seems to be, in effect, a great industrial engineer." This is the conclusion reached by Richard B. Gregg, an American writer, after two and a half years spent in studying the situation in India and recorded in *Economics of Khaddar*.[2] This volume will come as a great surprise to those American readers who have regarded Gandhi's economic program as a vain effort to scrap machine industry and revert to hand production. Mr. Gregg does not maintain that Gandhi's ideas would prove practicable in the United States or in Europe but that under the conditions which actually prevail in India today they are scientifically sound for that country.

The chief factor to be considered is the tremendous volume of unemployment in India. The number of rural workers unem-

[1] Published by Thomas Y. Crowell Co., $3.75.

[2] Published by S. Ganesan, Madras. Copies may be secured from THE WORLD TOMORROW for $0.85 paper cover.

ployed for three months each year is equivalent to more than twenty-six million workers idle for the entire year. It is obvious that this enormous army of unemployed could weave an almost incalculable quantity of khaddar, that is, hand-woven cotton cloth made of hand-spun yarn, if it could be enlisted behind Gandhi's program. At the incredibly low rate of two and one-third cents per day, these unemployed could earn nearly fifty per cent more than the total annual revenue of the Central Government of India, twice as much as the value of the total annual imports of manufactured cotton, and ten times as much as India's total expenditure on education.

Mr. Gregg summarizes the advantages of decentralized hand industry in India as follows: low cost of installation, low overhead, low maintenance, little storage, slight transportation cost, security of employment, increase in India's self-reliance. The author has considered various objections to the scheme and has cited an abundance of relevant evidence. This volume is indispensable to a clear understanding of why Gandhi is seeking to substitute hand industry for machine production.

K. P.

Nov. 19. 28

HVIDE HUS,
HEADINGTON HILL,
OXFORD.

Dear Mr. Gregg

Please accept my best thanks and congratulations on your admirable little Book which you so kindly sent me. I have read it with the greatest interest: and it has been quite a revelation for me. as I have not been able to follow events in India very closely since I left - more than twenty years ago. When I started a campaign for the revival of handloom weaving in India in 1909 conditions were very different from what they are now. The mill industry was for the most part a spinning industry and the handloom had only to compete with imported cloth. Nowadays would have listened to me if I had suggested the possibility of having hand-spinning. I do not quite agree that it is impossible to

keep handloom weaving alive unless it can be supplied with hand spun yarn. But nevertheless Mr. Gandhi's Charkha movement was a great inspiration, and however that he could ever make it a success. It undoubtedly puts handloom weaving on a much broader and sounder Economic basis. The facts and figures you have collected show its immense possibilities for the good of India & even for Europe & the rest of the world.

I think Mr. Gandhi's arguments are quite irrefutable. I only wish that the whole subject could be viewed dispassionately both by Indians and Europeans, quite apart from political considerations, as you have done in your admirable book. The charkha ought to be in every village school in India, and every district officer should study the Economics of Khaddar.

I only wish I could persuade Mr. Gandhi to use his great influence to help the Indian master builder in the same way as he is helping the weaver. It is of vital importance for India that the traditional crafts-manship of the builder should not be lost in the same way as the craftsmanship of the spinner & weaver has been lost. This question cannot be postponed for another generation or another economic upheaval to deal with. Of course food is the first necessity for a people & khaddar provides both food & clothing. But no civilised country can afford to allow its building crafts to be ruined. Indian politicians have now the power to revise the Agricultural machinery which is crushing out the building

craft of India, but they seem to be unwilling or unable to use it.

I am Yours Sincerely,

E. B. Havell.

P. S.

In your bibliography I am mentioned various papers of mine on the revival of Indian handicraft reprinted in "Essays on Indian Art, Industry & Education" published by G. A. Natesan & Co. Madras, and also a paper read before the East India Association "The Foundation of Indian Economics" printed in the Asiatic Review (London) May 15th. 1915.

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February 11, 1929.

Mr. Richard B. Gregg
c/o Mrs. A. F. Bemis
Chestnut Hill
Massachusetts

Dear Mr. Gregg:

Mr. Bemis some time ago sent me a copy of your book with the suggestion that I might read it and that you might find an opportunity to call. He also suggested that if you were not able to be in New York soon that I had better return the book to you direct.

I am sending it under separate cover and want to express my sincere appreciation of the opportunity of reading it. I am really sorry that I have to return it, for I would very much like to have a copy of it and would be pleased to know how I could obtain one. I found it a most impressive and convincing study of a fundamental economic problem that confronts not only countries like India but many others. While I am not sufficiently familiar with the special conditions that prevail in India to judge how correct your analysis of the situation in that country is, the argument from the data you present and from the general considerations you bring to bear upon it is most persuasive. The book is a most valuable contribution to a better understanding not only of conditions in India but of certain problematical tendencies in industrial civilization generally. I wish very much that the book might be brought to public attention more widely.

Yours cordially,

Virgil Jordan

VJ:DG

Chief Economist.

ADM. 4

Re marriage: When the ~~priest~~ minister says "Those whom God (Love) hath joined together let no man put asunder. But God can put them asunder, !!. If love disappears there is no longer any basis for the marriage. Let not the minister confuse himself first with the church, & then through that, with God.

"God is love"

Oct 19. It won't do for us Westerners to tell the Orient that the job of breaking down industrialism, is up to them, meanwhile we keep our desires & high standards of living. If it is good that ruins the world, it is my job here in America to cut down my scale of living & prove to

the Oriental that I am doing my share.
How far is my high standard of
living, on the other hand, acting as
a stimulus to his sound opinion
for better food & health standards
— perfectly sound in this way?
But why then should I have all
the extra clutter in my home?

It is not important to give to the
poor because they are poor, but
because between the poor & well-to-do
there is one of the largest gulfs to
people of ordinary comprehension. There-
fore to help that division is strongly
conducive to a realization of that unity.
Yet the gift must be made in the
right spirit or the gulf is not
bridged

In view of E. B. Holt's statement about mans creating the character of the ends (results) of life as a process growing from within outward, this not only means "keep thy heart with all diligence for out of it are the issues of life" but also that if you do keep your inner attitude right & stick to the truth as we clearly, everything must come right.

If you have regrets for an act or for a failure to act, treat them like gratitude; — turn their energy into doing something for someone else or the same person at another time.

"The implicit and unrecognized assumptions out of which regularity is bred."

Simpson (Am Nat Monthly 1922, v 331
"The validation of our inductions rests ultimately upon our ability to know and to test our premises and upon a willingness to revise them in the light of further knowledge, observation, or data".

Sothern Elements of Physical Biology
Baltimore Williams & Wilkins 1925.

p. 384 Science does not explain anything, ... All that falls within its province is to observe phenomena and to describe them and the relations between them."

p. 390 "The inference that consciousness is absent in non-living matter

reminds me somewhat of the assumption commonly made by ignorant persons that insects or similar voiceless creatures feel no pain. Since non-living matter lacks the familiar means of manifesting any consciousness which it might possess, it is evidently not permissible to base, upon the absence of such familiar manifestation, any conclusion as to the absence of consciousness. We are really arguing in a circle: First we agree to postulate consciousness where certain manifestations are observed. Then we turn around and say that the presence of these manifestations is characteristic of consciousness, and their absence

of its absence.

"The truth is, all we can state with any degree of confidence is that, if non-living matter possesses any kind of consciousness, this must be of a character so radically different from our own as wholly to transcend our powers of imagination. ... The statement holds true with almost equal force with regard to living matter in the case of such elementary forms as amoeba, for example. --- The significance of forms or modes of consciousness. --- Conclusion: the several material objects are gifted with graded modes of consciousness, this if we suppose them simply divided into conscious and unconscious

p. 373 The Ego as a coordinate reference frame. --- "Two systems of coordinates — the one in which the external world is described, and the second, primarily owned by the individual — it were, in which his world picture is recorded, the self then appears as something of the nature of a (moveable Cloud) reference frame of coordinates, or rather, a set of moveable such frames."

The Ego Immaterial. This conception of ego as centre of reference frames -- "instantly makes clear why we cannot conceive of the self as something material. --- The thing that counts in the depiction of the world in me, is the position of my reference frame relative to the external world. -- Towards that)

was at the station yesterday at noon, to say that this reference frame was then situated. The body alluded to as reference frame is in that case my body."

p. 334 Interpenetration of egos. ... "the boundaries between the self and the external world cannot be clearly drawn. --- Coördinate reference frames have no boundaries, and freely interpenetrate each other, being merely invented aids to fix our ideas. So the overlapping of egos in fields common to them, their essential unity with one matter and with the cosmos, ceases to appear as strange thought contained by peculiarly minded people, and becomes an obvious truth.

--- "We are in death not so much

even as the dissolution of a system of coordinates, but merely the loss of their pragmatic significance.

We do not live on life but on the vehicles or material results of other manifestations of life. Plants are the sole source of protein. If we treat plants gently, we will kill only what we need & do that gently. Give them a chance to live as fully as possible, & plant more when you kill, so as to allow the atoms to continue to operate in that form. Guide the flow of life into useful forms by cleanliness — right stuff in right place. Select our best diets & cut down disease & insect pests. Prune immunity. Give plants also the best food & environment possible for them.

Man's capacity for self realization is greater by reason of greater complexity & variety of integrations, & his very wide range of responses, larger environment (Huxley). But plants are closer in touch with atoms & molecules because they are unself conscious. Yet perhaps the plant feels on a different time & space scale. Pain, as we know it, comes from mobility, time sense, & self consciousness (But of shrinks & porcupines). But no loss love, ∴ a re integration. Illness as a mode to re-integration. Humility needed re our relation with plant
Plants sometimes mass and a limited mobility

Nov 14. If we are actually to be divided as individuals in space-time, and are to seek each his own self-realization, then each must do enough creative work to support him-

self, and not live as others. Doubt as to whether or when there may be exceptions to this.

Nov. 23. The guiding principle to me in deciding between different duties or calls upon one's time & energy is to do that which helps most to a realization by all of the unity of the spirit, irrespective of the importance of the person or of the act.

~~I have~~ Each person must choose his own acts and symbols for expressing his vision or realization of God & unity of all. There are necessary for his stage of develop-

ment and help him out. Therefore if I believe that work or gifts to a certain cause are more important than something else, that is true only for me & those who think like me of their own accord and initiative. I should not beg for money nor be annoyed if other people do not feel just as I do. If they are moved to give by anything they see or do or hear, then their gift is in low & intent & may be accepted gladly. Cf. Andrews & Christmas Sun & Band in time of flood. For the same reason I may not, even if I were wholly unselfish, ask to live on other people's kindness, for that would be compelling them to give to the cause I was interested in and also wiping that up with my own living. We must each be self supporting. For these reasons

I must not insist that the rich man shall share his riches, as a token of unity with all, & that if he does not do so he doesn't really believe in unity of all. He must choose his own mode of expressing his own realization.

Ecology Note re aliens toward plants & insects & bacteria.

Is the problem of bodily immunity to disease one of ecology or of "soil chemistry", so to say?

Authorities to consider are Buddha, Jaina, Hindus, Gandhi, Bose, Schweitzer, Conan Doyle, Needham, Sollier, Cole, W.B. Cannon.

Regularization. Cf. cell explosion rate. (Needham) Digestibility of simple & complex proteins, climatic influences, proteins &

bodily temperature, proteins and balance of body salts, Efficiency of solar energy transformation by not eating too much meat. of Hinkle and Dublin on Population Problems.

Balance of nature upset by W. farming.

Sacredness of cows. Present difficulties perhaps partly due to ~~violation of~~ limits all through social & agric. life & to the break up of all laws of land, inheritance, & of old village customs. To look to understand their working & purpose, & then make a fresh application of the principles. The bullock situation in the West re cows is an instance of the unevenness of the progress through all life.

Mosquitoes & flies & malaria. Plant eating insects. Germs & germ theory of

disease. Creating immunity is an example of Christ's parable of wheat & tares. Of history of epidemics. Antiinfection. Mosquitoes, flies & germs may be the result of our collective ignorance & mistakes (sins). Of Gandhi's idea as to the origin of vaccination & Malaria & Hindu religious thought & Nazi & Nias, Sept "Tom-Tom". Create right conditions of agriculture, with a new balance.

Mosquitoes, sun line on vegetation. Is it only the male?

They are found in all jungles & bogs. Attack wild animals. No more identity hostile to man than is any other species of animal or plant life. Need to learn to control them like any other factor in the environment.

The Egyptian. English doctor's idea of hygiene as ~~controlling~~ driving away mosquitoes. See G. J. for 1928.

of also keen tree of the Idaho. We know nothing of how to create & maintain new balances in nature; - either inside our bodies or in the outer environment. ~~A Human~~ ecology, as a branch of ~~plant~~ ecology General ecology includes all animals, all plants, all insect

The Litany of the Russian Church has the following paragraph:-

"And for those also, O Lord, the humble hearts who with us thank the kindness and mercy of the day, and for their faithful lives for the well-being of their country, we supplicate Thy great tenderness of heart, for Thou, Lord, hast seen with eyes and heart, and great is Thy loving kindness, O Master, Saviour of the World."

When I work out diet things play up women's part in preservation of race to explain to them how important it is & why they are naturally conservative. No courses on dietetics in my medical schools. Explain implications of this fact. Get facts on this from Big money on medical education & from Rockefeller.

Bagan tends to be too effeminate at times, Tagore too unmanly. Yet Bagan has the better balance between inner & outer and is more creative in life, and is therefore in my estimation, the greater man of the two.

K.S. recommended the following beginners books in studying Bengali:-

Abhidhan - Jnanendra Mohan Das
Katha-mala - Ishwarchandra Vidyasagar
Robinson Crusoe - Charicharan Chatterji
Rajaniti - Rabindranath Tagore
Dak-ghar - " "
Mukut - " "
Aesops Fables - Charicharan Banerji
Indian Publ. House, 22 Cornwallis Rd
Ills Rabindranath Tagore - "Sisu"
" " "Nadi"
" " Chhutir Para
Surendranath Tagore - Mahabharat
Autobiography of Maharshi Debendranath
Tagore

Chatterji - Bengali Self Taught - Macmillan's
Self-Taught series - London
Anderson Bengali Grammar - Cambridge Univ
Press. (Romanized Bengali)

Impatience is often a form of fear.
is always due to an overvaluation of time
or ~~the~~ perhaps to a thwarting of our purpose
in relation to it, seem to switch effectively
over energy to other activities

Although we usually assume that it is the
deceit
~~deceipts~~ of other people which makes us angry,
may it not be partly at least our own
untruth or misapprehension, as to
what we ~~(?)~~ really are (what they really are)
or what the real relationship is
between people.

It is a mistake for us to get annoyed
by other people's lying, hypocrisy, pride,
vanity, etc. To do so is merely to equal
their mistake by one of our own.

Circle League of the Workmen's Circle, the Young People's Socialist League and the Rand School. This gathering has been designed to give the young people a chance to speak for themselves. Among the speakers will be a very few adult leaders, but nearly all of the discussion will be carried on by persons under the age of twenty-five. The public is invited. Sessions will open at three o'clock on the seventh and at eleven on the eighth.

WILLIAM E. BOHN,
Educational Director.

New York City

The New Republic . Dec 11, 1929.

The Conscription of Wealth

SIR: Duff Gilfond, in "The New Conscription" (The New Republic, September 25), apparently accepts the statements of Past Commander Spafford of the American Legion that the conscription of wealth for war expenses is impossible, being forbidden by the Constitution. While it is far better to assume that the Kellogg Pact renouncing war will be observed than to make plans for future wars as if there were no such covenant, nevertheless the truth regarding the conscription of wealth should be made clear.

In principle no one who upholds the drafting of men for the job of killing fellow men can object, with any show of reason or decency, to the drafting of wealth to foot the bills. "Any future policy of conscription should be inclusive, applicable in terms to the entire personnel and the entire wealth of the whole nation," said President Coolidge in an address at Kansas City in 1926. But he did not state how it could or should be done. Duff Gilfond is sure that it would not be effected by the Capper-Johnson Bill.

The fact is that the conscription of wealth for war-costs raises no constitutional question, requires no abandonment of democracy in favor of dictatorship, no fixing of prices by dollar-a-year men. One simple measure will avail: Let war be paid for by taxation rather than by borrowing. Let tax receipts take the place of bonds in time of war. Government would thus show no more tenderness to property than to human life.

It is the almost universally accepted theory that by means of bond issues the burden of paying for a war is passed on to future years, perhaps generations. This is sheer nonsense, since an army cannot be fed on wheat that will grow thirty years, or even one year, in the future. The economic reality of the matter and the actual working of the bond system are clearly set forth by a high authority, none other than Secretary Mellon, who said in 1924:

> The question of how rapidly the public debt shall be liquidated is not a question of what proportion of the cost of the war shall be shifted to future generations. A domestic debt is simply a liability of the people to pay the group holding government securities. From the viewpoint of the country as a whole the war was paid for when it was fought. The equipment, munitions, food, clothing and all other materials and supplies necessary for carrying on the war had to be produced before they could be utilized. If the war had been financed entirely through taxation, as some suggested at the time, or the supplies needed by the government had simply been commandeered and not paid for, it can readily be seen that the whole burden of the war would have been borne at that time . . . The financing of the conflict in part by loans was simply an arrangement under government supervision whereby those who were in position to do so could pay more than their proper proportion of the cost and be reimbursed later with interest by those who were not in a position at that time to meet their proper proportion under the tax system without too great sacrifices and hardships. What constitutes an asset to the one group in the form of government obligations is in effect an equal liability on the other group in the form of a tax lien on their future earnings. The government is simply an intermediary or agent who collects from the debtor and pays the creditor.

Mr. Mellon thus justifies war bonds as affording temporary relief to those unable at the time to pay their "proper proportion" of war expenses, while giving such persons the privilege for the rest of their lives of making good the deficiency when they pay their taxes. His statement of what actually occurs when bonds are issued cannot be questioned. But one may question this very rich man's opinion, so frankly expressed, that the process

he describes distributes the burden of war costs in the "proper proportion" as between the richer and the poorer classes. Those who buy bonds do it presumably "without too great sacrifices and hardships," as it is voluntary. Suppose the same amount were collected by taxation, not from the poor, but from those very bond-buyers and others of like means who might have shirked their "patriotic duty" to buy. In this way the poorer class would be relieved not merely for the time, but permanently. And would the richer class be paying more than its "proper proportion"? I trow not. The poorer people provide most of the cannon fodder. Let the well-to-do, those who have the means which would enable them to buy bonds, pay the war bills. In other words, instead of issuing bonds, let the government issue only tax receipts. This would be the conscription of wealth, a legal and practicable procedure, as well as reasonable and just, the adoption of which would be forced by public opinion if the public once understood the operation of war bonds as Mr. Mellon has explained it. If such a policy should be enacted into law, our country would not engage in war again.

Newton Centre, Mass. HENRY W. PINKHAM.

The Athens Peace Conference

SIR: The work of the Twenty-seventh International Congress of Peace, which opened its deliberation on October 6, is now completed. It took place in the capitol of the Greek Republic with the distinction of holding its first session in the chambers of the Hellenic Boule (Greek Parliament), and its last at Delphi. Under the presidency of M. Alexander Papanastasiou, former Prime Minister of Greece, the delegates of the Congress discussed the practical aspects of the Kellogg-Briand Pact, the question of arbitration, the possible confederation of Europe, and other timely topics on problems of minorities and reparations.

It is strange, however, to note that the American press which devotes so much space to subjects of international peace, has this time failed to inform the American public of the plans and deliberations of the above-mentioned Congress. What is more surprising, several peace societies to which the writer applied for information had little or no information about the International Peace Congress that met at Athens.

From all appearances, this Congress should be considered as a significant international event in promotion of world peace. M. La Fontain, the Vice-President of the Belgian Senate, who acted as chairman of the Congress, declared with the close of the work: "We depart from Athens with the best of impressions, and with the conviction that idea of world peace has been strengthened." It was the first time that this Congress of Peace had met in Eastern Europe. And it is of special interest that it met in Athens. Wars in the Balkans and the Near East have been considered as chronic. Yet, since the War, the idea of peace has been taking root in the national mind of the most progressive states in this part of the world. Doubtless the deliberations of the recent Congress will further stimulate this movement. As a matter of fact, we read in the Greek press that steps are being taken to organize a Balkan Peace Congress which will meet in 1930, at Athens. This Congress will represent all the States in the Balkan Peninsula, including Turkey.

With regard to Greece, the question of peace is now a well defined national policy. Eleutherios Venizelos, the Prime Minister of Greece, since coming back to power a year ago, has made weighty and frank declarations on the subject of peace. He returned from his recent European visit in time to address the Congress and reassure the world of his earnest efforts for peace. The comments of the Greek press with regard to the meeting of the International Peace Congress in Athens reflect the sentiment of the Greek people who are now actively engaged in favor of permanent peace. Evidential are the following fates, as given to me by The North American Committee of Friendship and Coöperation with Greece. Not long ago the Board of Education in Greece initiated an essay contest in all Greek schools on the topic of world peace; the schools have also been requested to add to their curriculum courses which would deal with international relations with emphasis on world peace; perhaps even more significant is the fact that the Greek text books have been submitted

W. E. Hocking - Morale & Its Enemies
Yale Univ Press 1918

p. 161 "It is a general psychological law that selfishness predisposes to fear; and we may add that all forms of sensuality predispose to selfishness".

"Friedrich Nietzsche & His New Gospel" by Emily S. Hamblen - Gorham Press, Boston 1911

p. 113. --- "The practical precept resulting from this faith was the doctrine of non-resistance; man being capable of receiving injury only from himself had no cause to resist evil. Through love and love alone he should conquer".

Quotation from L. Trotsky, "Democracy, Pacifism & Imperialism" in "The Proletarian Revolution in Russia"; by

N. Lenin & L. Trotsky, - ed. by L. Fraina, The Communist Pub., Ny. 1918., p 174:-

--- "The source of the ideology of democracy, with all its traditions and illusions, is the petite bourgoisie. In the second half of the nineteenth century, it suffered a complete internal transformation, but was by no means eliminated from political life. At the very moment that the development of capitalist technology was inexorably undermining its economic function, the general suffrage right and universal military service were still giving to the petite bourgoisie, thanks to its numerical strength, an appearance of political importance. Big capital, in so far as it did not wipe out this class, subordinated it to its own ends by means of the

credit system. All that remained for the political representatives of big capital to do was to relegate the ~~petite~~ petite bourgoisie, in the political arena, to their purposes, by opening a fictitious credit to the declared theories and prejudices of this class. It is for this reason that, in the decade preceding the war, we witnessed, side by side with the gigantic efforts of a reactionary - imperialist policy, a deceptive flowering of bourgeois democracy with its accompanying reformism and pacifism. Capital was making use of the petite bourgoisie for the prosecution of capital's imperialistic purposes by exploiting the ideologic prejudices of the petite bour-

gionsie."—

Nome says you do not have to talk about your opinions if you live them.

India, as a land of tropical medicine predominantly and of agriculture, will more readily appreciate and understand my theory of solar power than would a more temperate climate. How would it do to develope an ~~economic~~ agricultural program of economic development for India built around this theory, the importance of the cow of charkha? And for me to spend several years of intensive farming on the 3 story garden plan as the means of a revival of Indian agriculture without great means of water supply, also as starting point of reform of Indian diet.

also to work out the Clark diet theory carefully & write it up & to Indian foods & link it up with heating-cooling theory of Indian dietetics.

~~The important~~ things to do in 1930-33

1. Read Upanishads, Tantras, Vedas
2. Practise regular meditation.
3. Do intensive vegetable gardening
4. Work out Clark diet theory & write it } for home for India
5. Work out money-pyramid problem
6. Write articles on salary points & ~~up~~ at. reform
7. Try publication of K book in U.S.A.
8. Collect & arrange Gujarati writings on Satyagraha & have them published.
9. Get K in U.S. to U.S.
10. Learn to write
11. Finish marriage relation
12. Prepare plans for farming, the scale on which, the cost of land, the relation of overhead to production,

the cost of capital, the schedule of all operations, the measures as losses & risks, the types of product, alternatives in case of losses.
12. Select factors & start it.

The reason why the 4th dimensional analogy helps to clarify the idea of spirit is because our minds are so essentially spatial in their functioning.

If I make new edition of "If I R.V.R." book insert some paragraphs more about suffering and its power and how the imprisonment of leaders adds to the power of the movement. ∴ It is superior to and is unconquerable by any government. Cf Chapter on Prayer

for in "7 Months" by Krishnadas. Also in Tagore's "Sadhana" on this.

Copy of notes on conversation in 1928 with Krishnadas Sen.

Krishna said she worshipped all life as a seed, stalking one hand up and one down, - a universal acceptance, as in embracing, - one hand to earth and one to heaven.

Westerners tend to reject, Easterners to accept the whole universe.

Regarding separate education for women, K.S. would prefer to do it by small groups of pupils at a time, so as to respect their individuality.

In the matter of not getting ~~them~~ married,

Kshema said "of what use are the wick, lamp and oil if the light (illumination of God) comes without them. Her beloved died before they married, but on dying he told her that her real life was his ideal and that if she kept that living in her heart then he did not die. That thought was her inspiration.

The Vaishnavas say "I am the idealist and the maker of my own ideal". Therefore criticism does not hurt them.

K.S. heard one Bard say, as other Bards approached for divining spiritual matters, "Here come fresh logs for our fire".

K.S. says that orderliness and operative ability are female qualities, as they pertain to biological necessity. Therefore

American business traits are due to our women teachers. Men are almost negligible biologically, — only function is to place seed. Therefore men are unstable, wanderers, and have leisure. Therefore they have built up art, literature, cultures and empires. Women's nihilism and directness (sometimes called impulsiveness) are the result of biological necessity. In times of sudden crisis there is no time to reason out ways and means. Instantaneous action is needed.

11.5. All living things are liable to decay. Only stones — really dead, do not decay. Therefore living religions and inspirations degenerate or have alterations. It is only the dead philosophies which stay put — just as they were. I.e. Esq. The inability of

religion to decay is one reason for not having religion an effective, organized affair but an individual search and realization by each person. Teach children accordingly.]

K.S. says that the best Indian purgative is Terri = Sera Territ. Take with sugar water Myrobalan - combine 3 kinds

Terri { white / red / black Red Terri = Ipomoea turpethum

The red variety is best.

For the botanical name of arishi see Watts Economic Product of India, or the botanical classifications of Roxburgh and of Ayurveda & of Prain & of Cornell Crawford.

The Hindi Banda is like suran in look, Its Bengali name is panchamoola) but more like aloo, though without its enlarging effect.

K S. told me about what Krishna said
in the hearing of cows, mud and bullet
people ; the direct inspiration of women ;
the reason for constant japa (in order
that the forgetful servant may remember
God's purpose ; beating the a hole (the earth) in which
there is a repent. Revered by Kalin
who wrote that God's grace and our efforts
(the well water and rain). God's regard
for human dignity.

Krishna loved God as the ocean
into which her dearest jewel had
fallen (i.e. into which her beloved had departed
when he died).

1.3. The tantra is a return to nature on
two planes. The tantrics think of all
things as living.

The Kulārnava Tantra says "Among

shame, fear, grief, disgust, family, custom and caste, these are declared as fetters."

"The body at no time sins. It is the state of mind, which constitutes sin, and that state is only possible for a mind with a human and not divine consciousness". - Avalon - 'Shakti and Shakta'.

K.S. Susan stimulates digestive power, is anti-rheumatic, improves appetite, thickens but does not harden the feces, is an evacuant, helps peristalsis and opens intestinal flexes. It is used in inflammation of the lungs and bronchi, in piles (inflamed veins), enlarged spleen, helps all sorts of intestinal tumors. A pinch but in piles. But it should not be administered in cases of

Susan is a variety of Datura Tatula.

ringworm, bleeding from the stomach and leprosy.)+ is very good after a wasting disease. | Suran = Arum companulatum,
(mal.) = Amorphophallus paeoniifolius.

K.S. said it is not an aphrodisiac even if not well cooked, - contra to idea of Ahmedabad doc. The latter was probably misled by the above botanical name, as he did not know his Latin well.

K.S. spoke of the effing of sand baths and baths in water which has been exposed to sunshine.

111 He says that potato is constipating.

K.S. recommended the following passages in the Tantra of the Great Liberation:-
Ch I:- V, 26, 47, 32 & 58 (end of 2d Ullas). p 21 verse

48 et seq. 50. Ch 3 up to § 39 and from 47 to 67; 74 to 113; 116 to 129 on salaj.
Ch 4: 21-23; 27-28; 39; 42; 74-79.

Vritta = way of enjoyment = a compromise between mental and physical searches. It is Dravidian in origin.
Chap 5: 137, 138, 144-149
Chap 7: 40-44
Chap 8: duties of a householder, all, but especially from 23 to 36, 38 to 63, 108 seq., 176 seq., 90, 91. In verse 23 the verse and words are transposed. In verse 24 the word called is called of humanity and of divinity.

K S. (?)
Monmohan Babu said that Kali is the goddess of time. Ganesh is a thief & the god of thieves & of knowledge.

Bhaamachaires do all their own work.

Re symbolism, Manomohan Bahn recommended (Havell) "Ideals of Indian Art"; Coomaraswamis - Dance of Siva, and History of Fine Art in India. Arthur Avalon's "Principles of Tantra" - Woodroffe; Okakura's "Book of Tea", "Ideals of the East" and "The Awakening of Japan".

Jan 24, 1930

In working out this theory, not only show how it fits with digestive mechanism & chemistry but also how the wrong mixtures actually do make poisons.

Note Alain's dope apropos of Pavlov's experiments on indecision in dogs having their reflexes conditioned. Negative commands to children, and the effect of wealth in creating many choices and therefore indecision and therefore nervous strain. Relate to K M S on non-possession.

Dispense with shame in the education of children because shame is the cloak of pride (Blake)

Korzybski's anthropometer and humility. A realization that reality cannot be conveyed by names, that truth must be lived and not merely talked about. Therefore that division and pride based on words

and symbols are false.

Work out what kinds of integrations of villages for national government can be real and controllable ~~with all respect~~ without compulsion, and therfore a sound basis for "goverment" of the right sort.

"All this gaining is a disease caused by the divorce of art from labour." - W.R. Sellaby. Hibbert Journal Oct 1928. (10 s. per ann. Countable).

The decline ~~to~~ (i.e. culture) does not come from mass production under capitalism, but by means of wrong economic distribution and cor-

sumption and by decentralization (of production & living).

Capitalism is perhaps in one aspect a sort of tariff, - like a protective tariff.

If a truth fits and harmonizes with all other truths, then you can be sure of it. If it does not so harmonize, then it is in part specious.

The present unpleasure in the West, or ex, is, like capitalism, a sign of spiritual vagabondage. It is a search for unity on a material plane.

Books to note

"Accepting the Universe" - by John Burroughs. Houghton Mifflin

"Polynesian Mythology" by Sir George Grey. (New Zealand). In New Universal Library, - Routledge, London; Dutton, Ny.

The Gita. Extra vol of Sacred Books of the East series, by Babu Rabba Charan. Publ by Panini Office, Bahadurganj, Allahabad. Rs 2. 1st Ed.

> "s of Poet Saints of Maharastra. Bhaktalilamrita. Trans. by J. E. Abbott. Publ. by Scottish Mission Industries, 51st Cant St., Poona, 1928.

Mahabharat - trans to engl. M. N. Dutt. } Temple Classics of Rama - & Dent.

or out of print

For second hand Indian books write to
Paul Gauthner, Frans; Susse in Sondon,
or Motilal Benarsi Das, Sahore, or
Oriental Book Co., Poona.

Vanaspati - Plants - Calcutta Univ.
Press. - Majumdar.

Sven Hedin on Tibet in Tibet" Trans -
Himalaya. "

Early History of Bengal - Monahan -
Oxford Univ. Press.

R.C. Dutt - Ancient Life in India.
Majumdar - "Corporate Life in Ancient
India" - Calcutta U. Press.

Winternitz - History of Indian Literature -
Calcutta Univ. Press.

D.C. Sen - History of Bengali Literature -
Calcutta Univ. Press.

Sen - Folk Literature of Bengal - Calcutta Univ. Press.

Ibid - Glimpses of Bengal life.

Ibid - Vaishnava Literature of Mediaeval Bengal - (Historical)

Keith - Sanskrit Drama - Oxford U. Press. (Only one available in Engl. Publ. is good)

B.V. Oak - "England's Educational Policy in India" - B.G. Paul & Co., Madras.

Panikkar - "Educational Reconstruction in India" Ganesh.

Stark - Vernacular Educ. in Bengal - Calcutta General Publ. Co.

(Official) Indian Educ. Policy - Govt of India Press. 1913.

B.K. Sarkar - "Pedagogy of the Hindus" Chakravarty Chatterjee & Co. College Sq. Calcutta.

B.D. Basu - "History of Educ. in India" - Modern Review Publ. Co.

Adams - Vernacular Education in Bengal &
Bihar. 1868. Home Secretary Press,
Calcutta.

Sir J. Woodroffe - Seed of Race

R. Radhakrishnan - "Indian Philosophy", 2 vols.
The best general book of to
Upanishads Brahm, the
Stoics about it.

Charles Elliot - Hinduism & Buddhism -
3 vols. Arnold, London.

Oldenberg on Buddhism. The Book Co.
Cornwallis Sq. Calcutta, 1917.

Kern - Indian Buddhism (in Engl).
Karl Trübner, Strassburg.

Ec. Life of a Bengal Dist - Jack.
Some S. Indian Villages - Slater
"Village Govt in Br. India" - Matthai -
Fisher Unwin 1915

"Early European Banking in India" -
Sinha - Macmillan

"Ec. History of India" - Dutt. - Trubner

"Ec. Annals of Bengal" - Sinha, Macmillan

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re M.K.G.

Ali, Mohammed - Speeches - Ganesh

Andrews, C. F. "Speeches + Writings of Mr. K. Gandhi" - Natesan

Nair, Sankaran - Gandhi + Anarchy - Tagore + Co.

Das, Bhagwan - Bibliography of Non-Cooperation - Tagore - Madras

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Wm Burke said "Economy is a distributive virtue, and consists not in saving, but in selection"; and that not infrequently "expense, and great expense, may be an essential part in true economy."

Q. was for Emerson. also Art of Power

Nietzsche in Zarathustra (1 Command + Our goals) - "Verily, my brother, if thou knowest but a people's need, its land, its sky, and its neighbor, then wouldst thou divine the law of its surmountings, and why it climbeth up that ladder to its hope."

also

"If a people will maintain itself it must not value as its neighbor valueth".

Nietzsche - The Dawn of Day § 220.

"Dignity and Timidity" -

"Ceremonies, official robes and court dresses, grave countenance, solemn aspects, the slow pace, involved speech - everything, in short, known as dignity - are all

pretenses adopted by those who are timid at heart: they wish to make themselves feared (themselves or the things they represent). The fearless (i.e. originally those who naturally inspire others with awe) have no need of dignity and ceremonies: they bring into repute – or, still more, into ill-repute – honesty and straightforward words and bearing, as characteristics of their self-confident awfulness."

N.

"Beyond Good + Evil", § 225.

... "The discipline of suffering, of great suffering – know ye not that it is only this suffering that has produced all the elevations of humanity hitherto? The tension

of soul in misfortune which communicates to it its energy, its shuddering in view of wreck and ruin, its inventiveness and bravery in undergoing, enduring, interpreting, and exploiting misfortune, and whatever depth, mystery, disguise, spirit, artifice, or greatness has bestowed upon the ~~it~~ soul — has it not been bestowed through suffering, through the discipline of great suffering? In man creature and creator are united:

Re Roger Baldwin's criticism of Bill Simpson, that he works for love only and so everybody simply exploits him, — what difference

does that make? Roger's explanation was that this was a sign of weakness of character and feebleness of thinking on Bill's part. Roger, like so many reformers, is obsessed with the idea of justice. It is perhaps partly an inverted form of self-pity.

But if the human family is really all one, spiritually, and if the ideas of karma and spiritual experience and reincarnation be true, the injustices of the poor are not per se so bad, spiritually, as the divisions and divisiveness between people. The more fortunate need not so much pity the poor (idea of difference in status implied) as to assert by all their acts, speech and attitude the unity of themselves

with all, irrespective of class, education or taste. This need not mean no discrimination in constant companionship, for one should know that so as to help keep one's vision clear. Be friendly in manner and attitude toward all; but in companionship one will wisely tend more toward the poor (economically speaking), not because of their poverty or lacks per se, but because poverty tends to help clearness of vision. It is not so cluttered with things and thinginess or with ideas of mine and power. Also since most of the people of the world are poor, to live with the poor helps, by quantitative suggestion, to keep us steadily real-

ving human unity. It also simplifies life and shows so much and thus relieves nervous strain. (Cf. Pavlov & the dog fed with a great variety of choices). Cf. also here W= James idea of poverty as a form of spiritual athletism.

Further, not only should we express unity with all by all our ~~acts~~ open acts but we should also do it by our acceptances and refusals, i.e. our choices and discriminations. If then money wealth have become so divine in nature, and all capitalism is so divine, ought we to accept much money income? (~~from out~~ ~~of~~). Ought we to accept income from investments?

In the next edition of my "Gandhi's N.V.R." it would be well to explain more in detail, and perhaps in the philosophy chapter rather than the political one, the reason why non-cooperation is often a necessary step toward cooperation & unity, because it breaks up a relation of false superiority-inferiority or strength-weakness, and substitutes a true basis of equality. Not only is it my duty to see God in other men, but also to help them to see God in me. Therefore if ~~they~~ some nation or group is treating me and my nation or group with indignity and dishonor or other tyranny, then ~~they~~ my group and I may and probably should non-cooperate (if all other means prove unavailing) in order to

awaken those others to the realization of their mistake. This also applies to labor-employer relationships, & to prison conduct. Think it out carefully also in the light of K.M.S.'s ideas as to absolute non-interference with the growth of another's character.

Re diet idea, the separation of proteins from carbohydrates at any one meal probably coincides with the habits of our monkey-like ancestors. Probably at any one meal they would have had only nuts & leaves, or eggs & leaves, or starchy seeds & roots, or starches & leaves, or starchy roots & leaves

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The concept of God in each person o ∴ of a ~~spiritual~~ sense of spiritual proportion o spiritual equality between men, prevents one nation a humility from becoming priggish and unpleasantly self-conscious or proud of itself.

Kshiti Mohan Sen once said to me that it would never do for the West to give up its machines; that to do so would be a self-mutilation comparable to that of Origen.

Tagore thinks that international understanding is the great thing, and that Gandhi by his non-cooperation movement is narrow & extreme. But Gandhi sees that there can be no true internationalism except on the basis of mutual respect +

absence of exploitation. So he says, looking forward to west for all human & to true internationalism, says that first we must have mutual respect, self-dependence. To create that preliminary condition & basis, non-cooperation is necessary both to strengthen the Indian character & economic life & also to arouse the west to its mistake.

Possession, property, getting of material things, — all these are matters of 4-dimensional space. Therefore they are not spiritual.

Re diet exploration, consider the tissues & blood as an instrument for germs & malaria etc & the making of it

unfit for foreign organisms to live in.
∴ create & maintain immunity. Very slight
changes would make great differences to
minute organisms, probably.

Also in the diet consider carefully
whether fruit sugar (honey) because it needs
no mouth digestion, may not be eaten
either with acid fruits or with proteins
or starches.

Also work out why cane sugar is so
acid forming or otherwise so bad for
teeth, etc. Correlate its increased con-
sumption with caries increase.

The great saving in energy by reducing
the labor of digestion. Use of vital results of
metabolism tests; Chittenden, etc. This energy
increases bodily resistance.

Pavlow on Gastric secretion, Cannon on
digestive mechanics, Sherman & Smith on
food elements & values.

N.B. the stewards ("Tjeenai") test for a good potato: cut the raw potato with a sharp knife into 2 halves. Rub the cut surfaces together until the juice exudes a little, press the two components together & then hold ~~out~~ the potato in the air by one half only, with the cut plane surface vertical. If it is a good quality the halves will stick together so tightly that ~~with~~ the unsupported one will not fall (for some time). If it is poor the two halves will drop off immediately.

In farm work all tools, with initials (both iron & wooden). Keep them in definite place, look up each night. Keep ledger accts of each one with allowance for depreciation & for risk of loss. Keep off mist.

Plow (?) [what type?], hand cultivator (Planet

(long + short handled)
shovel, spade, pitchfork, hoe, rake, trowel, dibble,
2 cold frames, wheelbarrow,

Write Michelgelow re Scarification for gardens

Need to study history of a country in order to know its customs + symbolism. Read it provides also to get it approach. St, geography + climate, imaginatively considered as they affect all the details of living, help us to understand it, symbolism.

All this is a preparation for travel to that country. Also helps to enlarge the imagination. Use pictures. Geographies. History is not for young children. It - to be read only when more mature - e.g. college age. I would consider H. G. Wells History of the World enough for a good education.

Re 2nd of G's N.V.R., in last chapter meditation as a method of preparing right thoughts & feelings, - the sources of action.

Re diet, then is the argument that it is too much trouble and that it gets one out of the habit of eating what most people eat & it is unavoidable. Ought not to make bounds so restrictive. But any health producing habits call for limita

tion of some sort. And if paint that produces silver, ~~that~~ and that is the way out, then the new diet must be different & have certain disadvantages attached. It - a q. of whether these outweigh the advantages. Can get accustomed to any poison. But it is not a wise thing to do.

Money is not value, but only a measure of value; just as a yardstick is not length but a measure of length, and a pound standard weight is not weight but a measure of weight, [or a scale is a machine for measuring weight]. The value involved is exchange value of goods [and services]. All exchange involves time if it also on future delivery. ∴ money comes to be an instrument of measuring credit, hence most exchanges now are for future

delivery (?). So if I do things that create trust in other people in reference to me, — by promptly paying bills, by always doing more than my job requires, by constantly giving a creating, — then I will always have credit & confidence of other people & as a means thereof, always will have money enough to live on.

—

Re machine vs handlabor: — is it related to Buchez saying that economy is a matter of wise distribution, & that hand labor automatically relates the rate of production & consumption & sees that those who produce get material to consume. Relates to water power

Factory system broke the responsibility of employers & divorced the worker from his

work and also the commerce from the
owner-
producer, for the producer-owner under mach-
inery = the manager or owner of the factory
and the laborer. The machine makes it
possible to split the worker from his work &
own lands of real estate & personal & accomp-
lish the separation. Once that separation
occurs then follow the divorce of commerce
The machine divorces the commerce from production
from produce. The control & ownership are
taken from the worker, whereas under
peasant proprietorship they are united & there
is either underproduction or overproduction.
individual
The, merged comes from overproduction.
also on translation & commerce & credit
separate the producer from consumer in
space & geographically too. E

Credit adds permanency whereas material
The flow condition is permanent
wealth is a flow. How are the two to be
reconciled - static & moving. The credit
should permanently ensure the flow

Re diet, work out chemical differ between cane sugar & glucose & see what happens to make the change. In an acid neutral, — a carbonic acid H_2CO_3 or H_2CO_2 Connect with how sugar makes fluidness with w. ms. Or does cane sugar merely manage a certain type of fermentation? Connect with blood sugar of large & with diabetes.

Credit ought to be a trust that there will be no interruption in flow of matter, whereas now it is a trust that there will be a particular kind of interference & diversion of the flow of wealth in favor of a few, — capitalism.

Since part of the Indian

bondage is due to her desire for foreign ~~goo~~ things, as well as her division between castes + communities, Gandhi's work is double, — a revival of desire for indigenous goods + a healing of divisions. Both my books help a little in both these respects.

Agriculture makes our food, industry makes all our tools of living, all our fixed capital + fitful overhead + appliances. Should ∴ have a proportion of industry to farming similar of that between the overhead + flow of vital fluids in the body — between structure + moving energy, fixed way + mobile. Work out in each energy-bearing system a sound proportion between the two. In capitalistic machine

industry, the fitted structure + overhead is expensive. Spoils elasticity, mobility + free development. and by the principal of old growth (into him that hath shall be given) in agiven environment the overbalance becomes worse steadily, so finally it will be topheavy.

Send Kuhn. "Evenson" + Stuart Close on Machinery.

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